

One hundred years ago you probably would have seen many books with a title like that. People talked about the divinity of Christ. Then there were those who said, "Certainly I believe in the divinity of Christ. There's divine in all of us. There was more divinity in Christ than there is in the rest of us." So the word divinity seems to have meant what Christians always meant by it. So the word deity was substituted. Now you will see discussions about our belief in the deity of Christ. Exactly the meaning we formerly meant by divinity.

Christians all through the ages have said they believe in the inspiration of Scripture. I don't know if that's a very good word because actually all it means is to breathe in. Inspire. But it was used in this sense-- the Scripture was God's message that was inspired. Then Coleridge said, "I believe the Bible is inspired because it inspires me, and the parts inspire me the most are the most inspired." He was using the word in two different senses. It inspires--makes you feel good, happy. That's entirely different from what we meant by inspiration.

There were people who began to say, "We believe in inspiration certainly. It's the ideas that are inspired. Not the words but the ideas are inspired. So Christians began a good many decades ago to say instead of that they believe in inspiration to say they believe in verbal inspiration which should not be necessary. Inspiration, revelation is God giving truth to His people. Inspiration is the words giving a proper expression of this truth. The word for inspiration does mean words, verbal inspiration. It should not be necessary to say it."

People began to say plenary inspiration. It's been only in the last couple of decades that there are those who have begun to substitute another word, the word inerrancy. I believe that is a good development because it perhaps brings out the idea, more clearly than the other word, that God's Bible consists of words from which we can get the ideas God wishes to communicate to us and words which correctly understood will not give us ideas that are false or erroneous. They are free from error. It does not mean that the Bible gives us full understanding of everything upon which it touches. To have full understanding you would need to know so much that it would take you a very long time to get all the facts that would enter in.

You heard the illustration I gave not long ago of the illustration I thought of giving and then decided not to use about somebody 20 years making a trip to Europe. I made that reference to it then, I think I can still use it now. Put yourself back 20 years and if I said, "Last summer I made a trip to Europe. That statement might have been absolutely true. It was free from error. But that statement would not tell you whether I went by steamship, whether I went across in a rowboat, whether I flew in a plane or how I went. It would not tell you. If I went by steamship it would not tell you which line I used. It would not tell you where I landed in Europe, what European countries I visited, or to what American port I came back."